/439 cont./
p. 171 and Map 21). Their baskets being in bad shape, the Guarayú wanted to make some new ones and were very annoyed not to find in the region into which they had come the palm trees with pinnate leaves which they were in the habit of using for this purpose. Now, Guarayú and Chiriguano are brothers in race and language and emigrated at the same period from Paraguay to settle in the vicinity of the Andes. When leaving their country of origin, both were acquainted with this type of basket used by their ancestors, the Guarani, the Tupinamba of the Brazilian coast, /440/ and still favored among their first cousins from Paraguay, the Kainguá (Métraux, 2, p. 206). The disappearance of this cultural element among the Chiriguano is due solely to the lack of appropriate raw materials.

In order to make up for the absence of back baskets, indispensable to a farming people /Fig. 98 appears here/ the Chiriguano borrowed from their neighbors in the Chaco, either the Mataco or the Choroti, the carrying nets (in Chiriguano: añapoka) whose use is so widespread among the latter and is so characteristic of their civilization. Carrying nets today are in general use among the Chiriguano, and in every village each family has at /Fig. 99 appears here/ least one (Figs. 98 and 99). In spite of this wide diffusion, the Chiriguano añapoka betrays its origin by its form and technique (see Figs. 100 and 101 /see pp. 283 - 285/), which are both found in the tribes we have just enumerated (Nordenskiöld, 9, p. 208, Technique I). Although considerably more advanced on the way to civilization than the seminomadic tribes of the Chaco, the Chiriguano do not by any means equal them /441/ in the art of making nets. The añapoka I collected cannot be compared with the deep bags which the Matako or the Choroti, for example, make for the same purpose. In the village of Machareti, where Toba live with Chiriguano, it is the former who furnish the latter with the /Fig. 100 appears here/ carrying nets they need (see Fig. 99 /see p. 282/) (1).

1. Nordenskiöld (10, p. 163, Fig. 49 A) gives the detail of the technique of a Chiriguano carrying net. This technique is not found on any

[TEXT CONTINUES ON P. 283]

/110 cont./

144 Some explorers and travelers, after having happily concluded their investigative labors, have set down in their reports that the Chiriguano Indians have changed greatly in physique since the whites or Creoles entered their territory, but nothing could be less exact than this. Clandestine unions between Christian men and Chiriguano women have been quite rare, and even rarer are legitimate unions through Catholic marriage, from which generally comes propagation and change in races (2).

563 799 799

2. In 20 years of missionary life I have blessed but four marriages between Christian white men and Chiriguano neophytes.

114 144 If Señor del Campano states that for a period of 40 years the Chiriguano have maintained themselves without change, on the basis of photographs taken in the year 1860, which were placed at his disposal by Professor Mantegazza, and those which the missionaries of Potosí and Tarija sent in 1898 to the Turin Exposition, among /111/ which was a skull collected by the author of this work in the fields of Curuyuqui and sold by Father Giannecchini to the Florence museum, what can be said by some missionaries who have grown old and who are growing old among these Indians and who know the race in old men and in young boys, in old women and in damsels, before and after the white Christians were introduced in number?

In my judgment the said change does not exist, because an occasional isolated case, an occasional family, where the mixture of the two races has taken place, cannot be adduced as proof that the physique of the race has varied greatly. Travelers and explorers pass through a region rapidly; they can devote little time to the study of a race, and consequently their written reports, worthy of all respect, are somewhat exaggerated, as were those of the Spaniards

/111 cont./
•144 114 [113] who conquered Mexico and Peru (1).

1. Guillermo Robertson. Historia de América desde el descubrimiento hasta antes de la Independencia /History of America from the Discovery to before Independence/. Travelers exaggerate their stories in order to attract more attention.

144 [191] [142] There are extensive areas where mixture of the two races was frequent, but it must be pointed out that in these areas the children of such have ceased to be Chiriguano, both because of the Spanish language, which they now speak perfectly, and the color, which is completely different: it is no longer parchment, as Father Corrado states, but a skin which is up to a certain point fine and velvetlike, so that for this class of persons who descend from white and Chiriguano the appropriate name is mestizo and not Chiriguano, and consequently the physical characteristics of the race have not changed. In these same areas families which have kept pure Chiriguano blood are not rare, and these families, or the individuals which make them up, have the same characteristics as other Chiriguano, without any noteworthy difference (?).

2. From the left bank of the Parapiti River northward this radical change is taking place, making the race disappear.

On the contrary, in the great Chiriguano centers, such as all the missions and a few other areas outside of them, 141 the physique of the native has not changed at all. As a 142 rule their stature does not reach one meter and 70 centimeters in men, and rare are the women who reach 1.60; the hair is black, glossy, and coarse, and very vigorous in

St Schmidt--26 E-6 (1930) 1938 SF10 Chiriguano SF10
Chane SF8

/13 cont./

GDD I.C. 246. Izozó cacique with his family. Near Toledo. (Fig. 12.)
I.C. 249. Izozó man with tembetá /labret/. Near Toledo. (Fig. 27.)
I.C. 251. Izozó in Toledo with soldiers and the author. (Fig. 2.)
I.C. 238. Izozó men. Near Toledo. (Fig. 5.)

C 1148 L48 C2 L48

From the preceding historical sketch it can be seen that the ethnic entity "Chiriguano-Chané," with regard to its physical characteristics, is made up of an ethnic mixture of absolutely heterogeneous elements. We have told how the Chiriguano for centuries captured many prisoners, incorporating them into their community, and how at the end of the 16th century the number of Chané incorporated among them was much larger than that of the pure Guaraní-Chiriguano. Although the Chané, belonging to the linguistic group of the Arauco /Arawak/, were a peaceful nation and were not equal in strength to the pure Chiriguano, their culture, which for a long time was in contact with that of the ancient Peruvians, was doubtless superior to that of their oppressors, and the Chané women surely had considerable influence on their masters. Since the two population elements lived together for three and a half centuries, we must suppose that they would have mixed extensively.

S 142 P15

Unfortunately, the ancient documents say very little about the physical qualities of the Chiriguano. The only brief note on this subject that I know of is found in the "Descripción y población de las Indias" by Bishop Lizarraga (44): "They are

44. Moreno II, p. 101.

C B01 C2 C2 C2 C2

comely, robust, with broad-shouldered, high chests, well built, dark. They pluck their eyebrows and eyelashes; the eyes are small and lively." According to Father Alejandro Corrado in the year 1883, that is, a short time after the Chiriguano lost their independence because of the whites and the Chané began to become emancipated from their oppressors, forming their own towns, somatic differences between the

/12 cont./

Chiriguano and Chané no longer exist. "The physiognomy of the latter was completely identical to that of the former" (45).

45. Moreno II. p. 254.

In addition to anthropological measurements made on four Chiriguano by Ten Kate (46), Robert Lehmann-Nitsche

46. Ten Kate. Herm.: "Matériaux pour servir à l'anthropologie des indiens de la République Argentine /Materials for use for the anthropology of the Indians of the Argentine Republic/." Revista del Museo de la Plata. Vol. 12. La Plata. 1904.

in 1906 had the opportunity at the San Pedro de Jujui sugar mill to take the anthropological measurements of 40 Chiriguano men and ten women, who had come from Bolivia to work at that mill. Entitled "Estudios antropológicos sobre los Chiriguanos. /Pl. III-IV appear here/ /13/ Chorotes, Matacos, y Tobas (Chaco Occidental)" (47), Lehmann-Nitsche has

47. Anales del Museo de La Plata. Vol. I. No. 2. (Second Series). Buenos Aires. 1908.

published the results of these measurements, together with measurements of other Indians, and added to that publication in the first 12 plates Chiriguano types photographed by Carlos Bruch. In addition to the somatic measurements, determination of skin color, eye color, and hair color and form have been published by Lehmann-Nitsche. Thirty-six of the 40 Chiriguano men stated where they had lived, and from this we know that these people had come from various regions of Chiriguano territory to the San Pedro sugar mill. There were some who had come from the northern regions, and one had come from the city of Santa Cruz de la Sierra. Others had come from the south of Chiriguano territory, for example, from the town of Carapati, located considerably to the south of the Pilcomayo River. There are named 13 Chiriguano

[Text Continues on P. 30]